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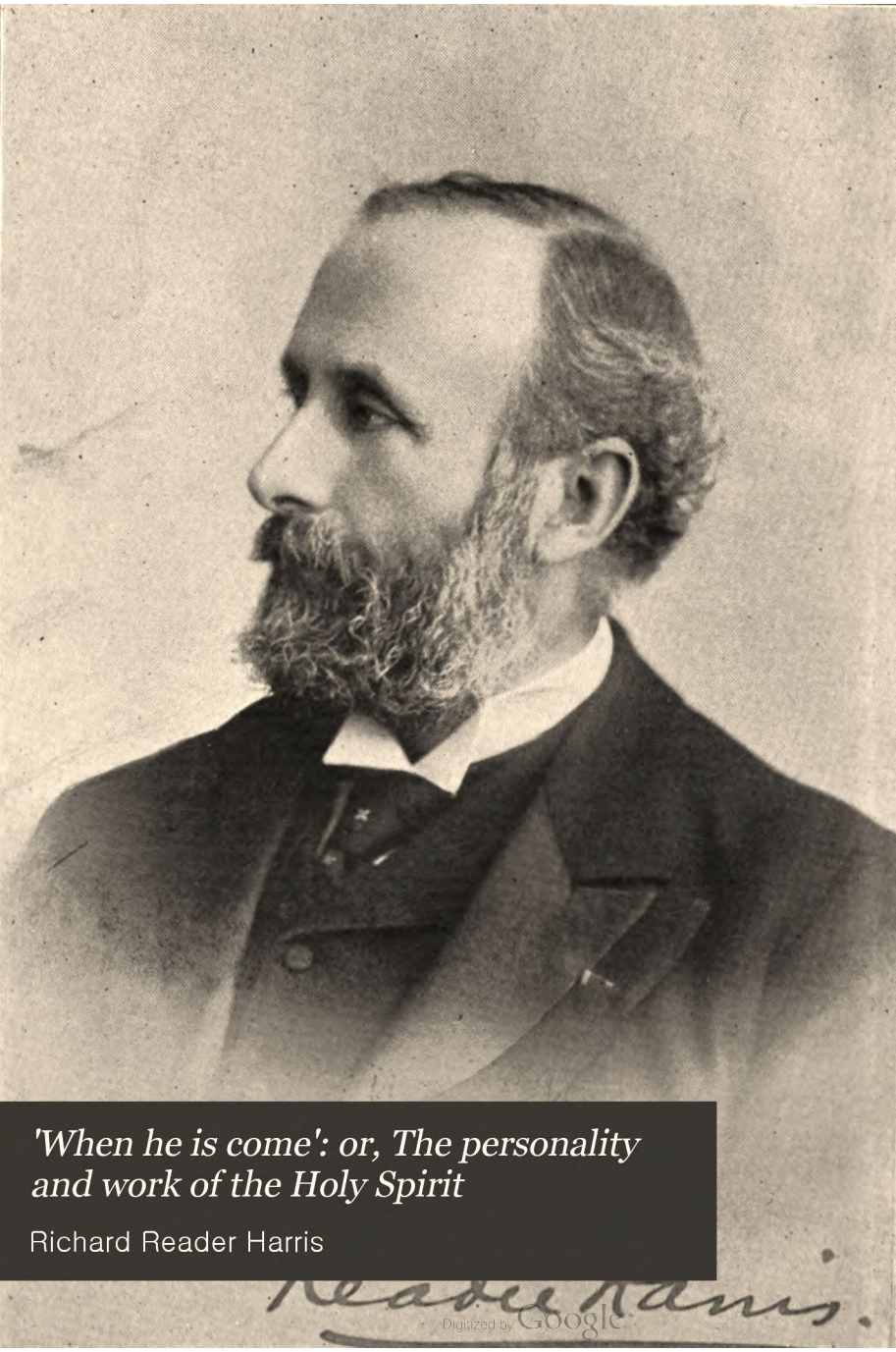

'When he is come': or, The personality and work of the Holy Spirit

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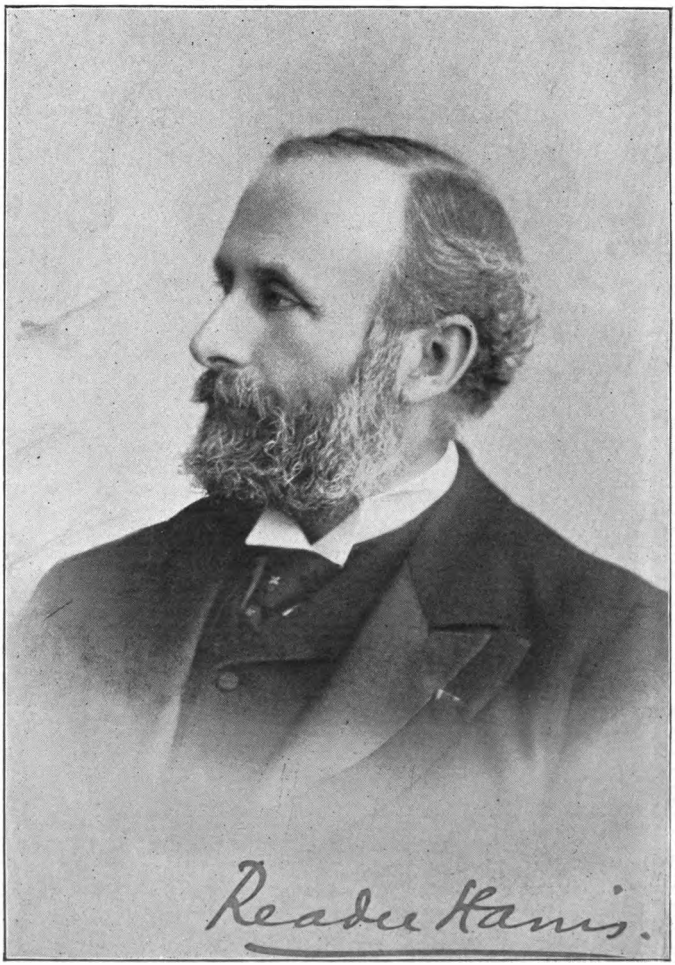

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"WHEN HE IS COME":-

OR,

THE PERSONALITY AND WORK OF

THE HOLY SPIRIT.

BY

READER HARRIS, Q.C.
FOUNDER OF THE PENTECOSTAL LEAGUE.

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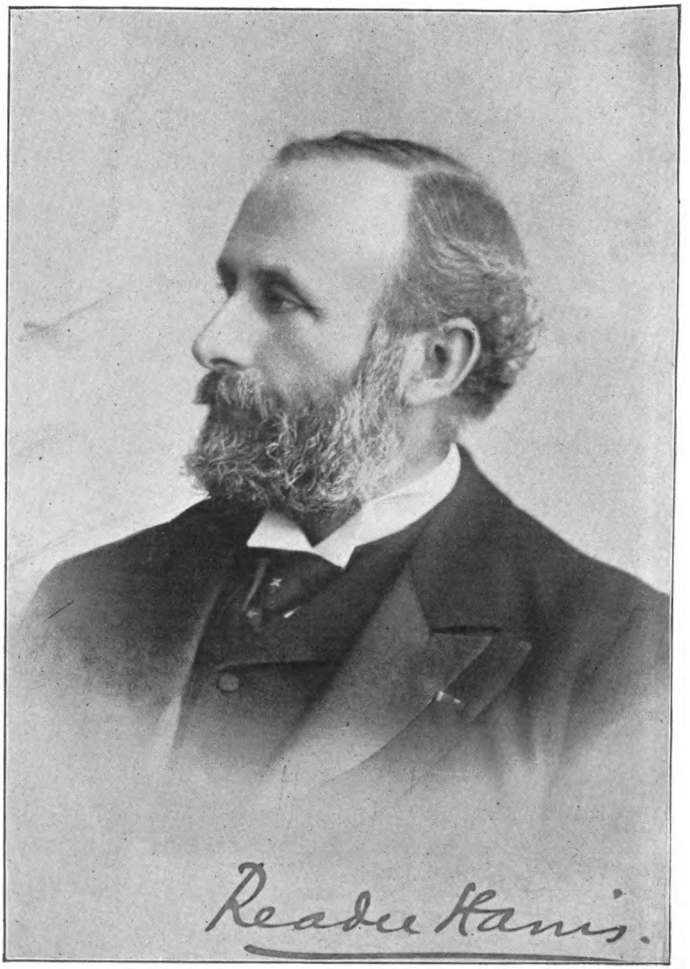

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DEDICATION

TO MY BRETHREN AND SISTERS OF THE
PENTECOSTAL LEAGUE,
IN ALL CHURCHES
AND IN ALL LANDS;
WHOSE PRAYERS AND LOVING CO-OPERATION
HAVE CONTRIBUTED SO LARGELY
TO THE GRACIOUS RESULTS ACHIEVED:
THIS BOOK
IS LOVINGLY DEDICATED.

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PREFACE.

THE title, "When He is Come," reveals to Spirit-taught hearts the subject matter of this little volume:—The Person and Work of the Holy Spirit. The following pages do not contain an elaborate treatise on the doctrine of the Third Person of the Trinity, but some plain Scriptural expositions, and practical heart-talks, on a subject of the greatest import to the Church of Christ in all its branches. The various chapters contain what are practically *verbatim* reports of certain addresses by the Author, which, when delivered by word of mouth, were owned of God by marked visible results.

In reading these pages, let it be remembered that the aim of the emphasis which may be given to the work of the Holy Spirit, is, that the Lord Jesus Christ may be glorified in the hearts of His people.

All real Christians agree that it is the privilege of every true believer to be filled with the Spirit, that Spirit-filled members are the need of the Church, and that a Spirit-filled Church is the need of the world. But when this privilege is specifically pressed upon individuals as an epochal conscious experience, which it is their bounden duty to claim, to receive, and then to proclaim to others, they are tempted to start back in unbelief and close their eyes and hearts against the truth.

The following addresses are intended for those to whom sin has become hateful, and holiness attractive, and who desire at all costs to be con-

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formed to all the will of God; especially to those among them who are perplexed and mystified on what ought to be, a perfectly intelligible subject, because so plainly taught in Scripture.

Thousands of believers are failing year after year to do the will of God, inwardly and outwardly, for lack of the mighty filling with the Holy Spirit. Like Israel of old they enter not into the Promised Land of Scriptural Holiness because of unbelief. What wondrous and gracious results would be witnessed, if, like Caleb and Joshua, the believers of to-day would boldly enter the good land themselves, and faithfully encourage others to follow them.

Great and terrible is the responsibility of those who proclaim a measure of the Gospel only, and fail to press upon the hearts of men the command of God to be filled with the Spirit.

Great and blessed and glorious is the privilege of those who, believing the Word of God, and receiving the very Spirit of God, go forth to proclaim to others the unsearchable riches of Christ, as revealed by the Holy Spirit.

The Author of this little volume asks the many thousands of the Pentecostal League to unite in prayer, that the following pages may be graciously used of God to bring about a more general and personal recognition of the Holy Spirit, a more definite reception of Him, and a fuller realization of what it is to live and serve God in the school and dispensation of the Holy Spirit.

READER HARRIS.

CLAPHAM COMMON, S.W.
July, 1897.

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"WHEN HE IS COME":-

CHAPTER I.

THE PERSONALITY OF THE HOLY SPIRIT.

"I will send Him unto you." John xvi. 7.

WE are living in a wonderful age, in the closing days of the ninteenth century; in what many of God's dear children believe to be, the latter days of the dispensation of the Holy Ghost. Yet, what do we see in the world? A careless ignorance concerning God. What do we see in the Church? A still more awful condition. It is now an acknowledged fact that in London, the centre of Christendom, with its six thousand ministers, and its many churches, chapels, mission halls, and religious societies, seven-eighths of the population do not attend any place of worship.

Abroad, we find that, notwithstanding the missionary enterprise of the past century, there are close upon

TWO HUNDRED MILLION

more heathen in the world to-day than there were at

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the beginning of this century. Some of us believe that this condition of things is caused by the comparative ignorance of the Church concerning the Holy Spirit of God. What is needed to-day is a revival that will shake the Church, that will lift her out of the fogs of modern doubt, and out of the quagmires of what is called a "Higher Criticism," and turn the world out of her, and the Holy Spirit into her. Oh God, cleanse the Church from sin and timidity, fill her with the Holy Spirit and with power!

Now, how is this need to be met? How is this revival to be brought about? I believe it can be brought about—and can only be brought about—by the

POWER OF THE HOLY GHOST,

in answer to the believing prayer and faithful effort of individuals. God always does His big things through small instruments, and every great revival that has shaken this world has begun in the heart of some praying believer. But God also counsels us to unite in prayer: hence the Pentecostal League. "If two of you shall agree on earth, concerning anything they shall ask, it shall be done for them."

Now think for a moment of what was accom-

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plished under the power of the Holy Ghost in the early days of Christianity; think of what might be accomplished to-day if the Church were true to her Lord! Read what the Lord Jesus Christ says in these wonderful chapters in John,

ABOUT THE HOLY GHOST.

Make it your study during the next few days. Read everything that you can find in your Bible about the Holy Spirit. Begin at the book of Genesis. Take a red pencil, and mark in the margin of your Bibles all the passages about the Holy Spirit, and you will be astonished at how much you will find, and of what wonderful import, concerning the Holy Spirit of God, the third Person of the Trinity, the Executive of the Godhead.

There have been three great eras of spiritual life given to us in the Scriptures both historically and experimentally. There was first the dispensation of the Father, of which we read in the Old Testament; secondly, the dispensation of the Son, of which we read in the four Gospels; and thirdly, the dispensation of the Holy Spirit, of which we read in the Acts and in the Epistles, and in which we are living to-day.

But a great many believers are still living *experi-*

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mentally in the Old Testament dispensation. Their God is a God to be worshipped, a God to be feared,

A GOD AFAR OFF,

on Mount Sinai—or somewhere else. They are people whose religion turns very much upon symbols and types and prophecies, but they know very little of fulfilments. They are good people, but they might be better.

Then you come to the next dispensation, the dispensation of a personal Jesus. There are many living in that, and God is blessing them! They know Jesus more or less; they walk with Him very much after the pattern of the disciples before the Crucifixion. Sometimes they have glorious times, sometimes they have poor ones! Sometimes they are following Him, sometimes they are denying Him. But they know Him as JESUS, who saves them from their past sins. They know very little about the Holy Spirit: although He is *with* them,

HE IS NOT IN THEM.

They are sometimes a little severe and brand as fanatics the men and women who dare to proclaim to a slumbering Church the need of the Pentecostal Baptism of the Holy Ghost.

Now we come to the third dispensation, that of

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the Holy Spirit, in which every one of us should be living, and enjoying a full salvation. This *is* realized by some, thank God! They have not only claimed their place with Christ in His suffering, but also in the glory which should follow. You will never know that glory until you have become united with Jesus Christ on the Cross, and in the tomb, and in resurrection life. Oh, there is

A LIFE OF GLORY

to be had for the asking! May God teach us how to ask.

The people who are living in the dispensation of the Spirit are fulfilling prophecy—and to forge the link of faith that joins prophecy and its fulfilment, is a wonderful thing to do. Every man and woman filled with the Holy Spirit, in this day, is doing that work, and is proving to angels, and demons, and men, and women—aye, and children too—the truth of this Book, the reality of our God, the blessedness of being saved, as predicted, through a promised Saviour. These people live in the acts—not of the apostles, but of the Holy Spirit: and they have found a kingdom that is "righteousness and peace and joy in the Holy Ghost." Nay,

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more than that; they have spread out of the acts into the epistles: they themselves have become epistles of God, known and read of all men.

This dispensation of the Spirit, when freely enjoyed, embraces both the previous dispensations. People who are living in the dispensation of the Holy Spirit find that He reveals the Son, and the Son reveals the Father. So dwelling and walking with God, they learn to know the Son not only as Jesus, but as the Christ, the Anointer, the

ALMIGHTY RISEN SAVIOUR,

who "ever liveth to make intercession" for them. And through Him they learn to know the Father, and the Spirit of the Father in all His wonder-working power.

Now, we are living to-day *historically* in the dispensation of the Holy Ghost. Are we all living *experimentally* in that dispensation? Are we all enjoying this privilege? I fear not. If we are not, are we ready to-day to seek, under God's conditions, the Holy Spirit in the measure and manner that God sees we need Him?

If you open the Old Testament, you find at the very beginning that the Holy Spirit "moved on the face of the waters." There we read of God's work

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in *physical* restoration : never forget that God's work there *was*

A WORK OF RESTORATION.

Millions of years may have elapsed between the first and second verses of the first chapter of Genesis. The geologists say the world existed thousands and millions of years before the days of Adam and Eve. There is nothing in the Bible which says it did not. The Bible, therefore, begins with God's work of physical restoration.

If you turn to the New Testament, you find it opens with the incarnation of Jesus Christ by the Holy Spirit. That was God's *judicial* restoration. When you open the Acts of the Apostles, you find it opens with the Pentecostal outpouring of the Holy Spirit, God's *moral* restoration. Pentecost began the dispensation of the Holy Spirit, the age in which we now live. Many people put Pentecost at the end of their spiritual course, instead of making that experience the

BEGINNING OF TRUE SERVICE—

and going forth to witness, cleansed from sin and filled with God. Somebody may say, "But the Holy Spirit was poured out at Pentecost, so He is here, why then pray for Him?" Because Jesus

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Christ tells us to pray for Him, and because although He came at Pentecost, it is one thing for Him to come from heaven to earth, and another thing for Him to come into the hearts of men and women. We read in the Acts of the Apostles about some people who, twelve years after Pentecost, needed the Holy Ghost, for as yet He had fallen upon none of them.

THE HOLY SPIRIT IS HERE:

it is true, so that we have not to pray God to open the windows of heaven, and to pour Him out. But we *do* need to pray for the grace to open our hearts to receive Him, and to give Him right of way in every part of our being.

What an extraordinary thing this must be for angels and devils to see! Men and women created by God, redeemed by Christ, living on this earth, which is flying through space at the rate of a thousand miles a minute; living, they do not know why; dying, they do not know when; certain to have to stand before the Bar of God: and yet hesitating to claim the Holy Spirit, the great Gift whom God their Creator offers them, and without whom they cannot please Him! The devil has taught men to believe that to be filled with the Holy Ghost will take away all

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their joy. The Word of God declares that under the power of the Holy Spirit,

"YOUR JOY SHALL BE FULL."

It is a lie of the devil to say that the religion of the Lord Jesus Christ will make you miserable. "The joy of the Lord is your strength," His peace "passeth all understanding."

So much for the personality of the Holy Spirit, let us now turn to His work in the souls of men. His first work in the soul is that of conviction. He convinces of the sin of unbelief, of the need of that righteousness which only Christ can give, and of the fact that the devil has been already judged. His next work is that of quickening the soul that claims its union with Jesus on the Cross, in the tomb, and in risen life. On the night after His resurrection our Lord appeared to His disciples, and breathing upon them, said, "Receive ye the Holy Ghost." A similar experience is the birthright of every child of God, not only as

GOD'S WITNESS TO THE NEW BIRTH,

but as an earnest of the mighty Pentecostal visitation of the Spirit which should so quickly follow. In those who *are* born again, His further work is to cleanse from sin, and fill with all the fulness of God.

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Every soul needs a Pentecost. Have *you* had one? Do you know what it is to tarry, to wait, to hearken, to obey, to let the light of the Spirit that is already in your heart, if you are born again, reveal to you this, that, and the other need, and show you God's view of things, and matters, and men, and creeds, and dogmas, and habits, and ways of life? If you do, a day will come when it shall be said, "And the day of Pentecost was fully come for that soul."

THE FIRE OF GOD

will fall, Divine light will illumine you, and the grace of God will work within you, to cast out sin and dispel all doubt and fear, and the power and presence of the Holy God will be manifested in every part of your being.

Then there is the continuous work of being filled, moment by moment, with the Holy Spirit. There is always more to follow. He will enlarge your capacity. When a man gets on in life, and succeeds in the world, he enlarges his house. God always enlarges His house. If you are His house, He wants to show you how much He can enlarge that little house, and how much He can flow through it to other people. He gives us a wonderful capability for enlargement of capacity, and

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for extension of work. Have you not noticed that it is the people who are doing next to nothing that are always worn out? If you want anything done really well, you have always to get a busy man to do it. Take a hundred and fifty of the leading men of this country, and examine their lives: you will find that each of them is doing any number of things beside the one you thought he was doing. God will show you how much glory He can get through you, and how much He can make of you. He will teach you that you are just one factor in the great eternal movement of the universe, but a factor capable of mighty development under the multiplying power of grace.

You will learn something about the warfare in heavenly places. You will learn that you are just a soldier in God's earthly battalion, and that there is war going on at this moment between the powers of light and darkness, between

GOD AND THE DEVIL.

You must, therefore, be very careful to be obedient, lest you throw the battle into confusion. You will learn something of the craft and subtlety and power of the enemy, and of the satanic devices of the Evil One. But you will also learn

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that though the powers of evil are almost almighty, there is One that is *altogether* Almighty, who is inside you—to garrison the heart, to possess the life, and to equip the service for Jesus Christ. You will learn what it is to live the "days of heaven upon earth"—careless of earthly circumstances, careful only of

THE SMILE OF GOD.

Yes, these things are verities, they are glorious realities. The things of earth will keep their true place, will assume their proper size. The things of heaven will loom big before your astonished vision.

Further, you will see *men* in their right proportions. There is a terrible tendency among wilderness wanderers to magnify every puny opponent into a giant. You will find that these people, of whom you have been so dreadfully frightened, are only very small people indeed. Do you know why? Because you will get your eye on a big God; and when you see a big God, you will realize how very little Mr. So-and-So is.

Lastly, I want to take you to one of the Lord Jesus Christ's first references to the Holy Spirit. You will find it in Luke xi. 13, where He said to His disciples, "If ye then being evil," literally "evil to begin with," "know how to give good gifts unto

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your children ; how much more shall your heavenly Father give the Holy Spirit to them that ask Him ?" That was a distinct invitation to the disciples to

PRAY FOR THE HOLY SPIRIT.

It was a promise of the Holy Spirit Himself. The personal Holy Spirit is not an influence or a power for you to use, but a Divine Personality. He is omnipotent, omniscient, omnipresent, to possess and to use you; to do for you all that a personal Jesus would do if He could be with you moment by moment—morning, noon and night. But a personal Jesus could not have been everywhere at the same time. So He has gone to glory, and He has poured out the Spirit—who is omnipotent and omnipresent —to be with every believer always.

The promise of the Holy Spirit Himself is a promise to every child of God. You cannot buy the Holy Spirit, Simon tried and failed, you cannot slide into this blessing, nobody slides upwards, but you can

ASK FOR AND RECEIVE HIM.

Just as a hungry child asks its mother; so let us ask God. Put yourself on the altar, leave yourself there, and the light and fire of God will fall, and the very fulness of God will fill you : so that out of you shall flow rivers of water. "Receive ye the Holy Ghost."

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CHAPTER II.

THE WORK OF THE HOLY SPIRIT IN ITS NEGATIVE ASPECT.

"When he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." John xvi. 8-11.

IN this wonderful paragraph of less than fifty words we have the moral history of the world. Sin, the Redemption by Jesus Christ, and the defeat of the devil. In the Old Testament,—the dispensation of the Father,—the crowning idea was, God *for* men; in the Gospels,—the dispensation of the Son,—it was God *with* men; in the Holy Ghost dispensation, it is God *in* men. And the highest ideal that we have in this Book is

THE POWER OF GOD

controlling men from within. In this dispensation of the Spirit in which we are living, we see that the whole Trinity is interested in our salvation. The Father conceives the plan, the Son carries it out, the Holy Ghost applies it. He begins by showing

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men and women their need, and at the same time revealing to them God's wondrous supply in Jesus Christ.

"And when He is come, He will reprove (R.V. convict) the world of sin, and of righteousness, and of judgment." He is here to-night. May He deal with us faithfully, and reprove or convict us just where we need it. He will convict of SIN. How? By giving a sense of its reality—the awful reality of sin. The public mind is often greatly aroused by some gross crime; but is nearly always aroused too late. The cause of a gross crime is

SIN IN THE CRIMINAL'S HEART,

and the cause of that sin is unbelief; and the cause of unbelief is that he does not know Jesus Christ. May God show us something of sin to-night, as well as the danger of it to us and to others; and then something of the awful guilt of the sinner—especially the sinner who, well-knowing that the blood of Christ can cleanse from all unrighteousness, refuses to let God thus deliver him.

He will convict the world of sin—sin in the heart of converted as well as unconverted men. Oh the madness of playing with sin! How people laugh

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about sin, and how little they think about it; and yet they themselves are under its thraldom. A Scotch friend of mine was in the habit of taking his collie dog out for a walk with a chain. The dog would play with the chain, and yet the dog was

CHAINED ALL THE TIME.

Just so, very often, do men play with *their* chains. Let us claim complete deliverance from these chains of sin. Let us not be afraid of being delivered, or in other words, of letting God have His way with us.

Now, what is the cause of sin? Of the *original* cause of sin we shall probably never know more than our Lord tells us, in the parable of the tares, when He says, "An enemy hath done this." The *immediate* cause of sin is, in the words of Jesus Christ, "Because they believe not on Me." That is the sin of sins—unbelief in a personal Jesus Christ. That is not society's definition of sin. Society speaks with affected horror of "crime," or "vice," or "immorality," *when it is found out,* and

FOUND OUT PUBLICLY.

That is crime to society. "Of sin, because they believe not on me," is not the philosopher's idea of sin; he calls it "mis-direction," "abuse," "disease."

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It is not always the theologian's idea of sin; the theologian's definition of sin often is "coming short of the glory of God." This is putting sin in the place where neither the blood of Christ nor the power of the Holy Ghost can reach it, for we can never reach the absolute perfection of God Himself. But according to the Scriptures, *sin* is unbelief in Jesus Christ. That is *the* sin! Thus we find that immediately after Pentecost, in Peter's first sermon, he at once preaches against sin, and teaches those Scribes and Pharisees and others that

THE SIN OF SINS IS UNBELIEF.

If you will claim the power of the Holy Ghost, and preach against sin, people will be saved. There is a great deal of so-called "higher-life teaching" to-day that has no definite basis with regard to sin. Never beg this question. Face it under the light of the Spirit with an open Bible and an open heart. Let the Spirit go on convicting of sin, until men cry out for the Christ who can save them from it. Let them be convicted of sin—its cost, its curse, its awful, hideous, terrible results; of sin, the

DISEASE OF THE SOUL;

the devil's work; of sin, that Jesus Christ has come

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to put away by the sacrifice of Himself.

The remedy for sin is *faith.* If sin is the sin of unbelief, then the remedy is to believe on Jesus Christ. "What must I do to be saved?" "Believe on the Lord Jesus Christ." The Greek of that is, "Commit thyself to the Lord Jesus Christ." It is not a mere mental effort, but a voluntary act, a personal committal to the personal Christ; not to a dogma, or a creed, or a doctrine—however beautiful or ancient—but it is committing my heart into the very heart of Jesus Christ. That is faith: and if you will do that in the true Scriptural meaning of the words, you will not sin. If we will just abide in Him, He will keep us

MOMENT BY MOMENT.

The secret of walking with God, and the secret of this life of deliverance from sin, is abiding union and communion with Jesus Christ. That is the purpose of Christ's redemption. "For this purpose the Son of God was manifested, that He might destroy the works of the devil." Sin—past, present, future—is the work of the devil. In regard to the past, Christ will blot out its guilt. In regard to the present, He will cleanse from all unrighteousness.

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In regard to the future, He will keep us from falling. Have we all taken God's

REMEDY FOR SIN?

If we refuse it, surely we shall go with our sin to hell. That is the explanation of "eternal destruction from the presence of the Lord." If we choose to hug sin, if we choose to die in sin, we must go with sin. But, thanks be to God, there is deliverance from sin—and deliverance now.

Look at this poor sin-bedaubed, sin-steeped world! Look at the humbug, look at the fraud, look at the hypocrisy of it! Some people talk about so many Christians being hypocrites. I will produce a hundred hypocrites in the world for every one in the Church. This world is one

MASS OF HYPOCRISY!

Everybody is trying to appear bigger than they are, richer than they are, wiser than they are, or more moral than they are. Miserable, sin-bedaubed sinners! one mass of make-believe, throughout! The true reality is the soul, cleansed with the blood of Christ and filled with the Spirit of God.

"And of righteousness." He will convict of

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righteousness. This means more than imputed righteousness. Imputed righteousness is a blessed Scriptural truth, but like many other truths it is sometimes misunderstood. The doctrine of imputed righteousness is based upon such passages as "His (Abraham s) faith was counted to him for righteousness." His *faith*, not his unbelief. To-day people put the doctrine of

IMPUTED RIGHTEOUSNESS

in the place of imparted righteousness, and teach that although they may go on sinning, and be full of sin within, yet somehow or other—they do not know how—the imputed righteousness of Christ will be put over them, completely covering and concealing their sinfulness. There is no Scripture for that! Thank God, He does blot out transgression for those who trust Him. Their faith is counted to them for righteousness; and if by faith you commit yourself to Jesus Christ on the Cross, your sins will be blotted out.

But an imparted righteousness is what is referred to in our text. This Book tells us: "As by one man's disobedience many were made sinners, so by the obedience of One shall many be made

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righteous." Not righteousness *imputed*, but *made* righteous. "As by one man's disobedience"—

THAT IS, ADAM'S—

"many were made sinners"—not merely sin *imputed*, but *made* sinners! for we have inherited sin from our first parents, "so by the obedience of One"—that is the Son of God—"many shall be made righteous." How? "Because I go to My Father." Have you ever understood those words? Why did He go to His Father? He went to be glorified. What happened? He received the promise of the Holy Ghost. What did He do? He poured out the Holy Ghost upon all flesh. And what did the Holy Ghost do when He came? He, through the efficacy of Christ's sacrifice, made men holy in heart, and righteous in life. That is the true righteousness of life, which you and I have the right to claim and enjoy, not *imputed* righteousness, but *imparted* righteousness.

It is not an outside righteousness only, but a righteousness divinely wrought within.

NOT A VENEER,

but a change of thought and word and act, the result of a change of heart wrought by the Holy Ghost. That is why we are told to walk before God "in

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holiness and righteousness, all the days of our life." Mark the order — in holiness, and righteousness. Why? Because if we are to live righteous lives, we must have holy hearts. It is impossible to live a righteous life with an unholy heart.

Holiness is conformity to the Divine nature; righteousness is conformity to the Divine law; and we shall never successfully conform to the Divine law until we have let God conform us to His Divine nature. This is religion made easy. I thank God that the religion of this Book is so beautifully simple, because it is so entirely Divine.

"And of judgment" —*not* the judgment to come, but a judgment that *has* come. "Of judgment, because the prince of this world is judged." Is *already* judged. The devil is a conquered foe. This is a tremendous fact. Do you believe it? Some people talk about the devil as if he were almighty. He is not almighty, though almost almighty. If you and I are to walk this world unscathed, kept from the power of the evil one, we must have within us One who is

ALTOGETHER ALMIGHTY.

"The prince of this world is judged." Jesus Christ Himself says, "I beheld Satan as lightning

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fall from heaven." And then He adds, "Behold, I give unto you power to tread on scorpions, and over all the power of the enemy." Luke x. 18, 19. That is the power which God gives to His children. Let us walk as becometh a people clothed with such authority.

"Of judgment, because the prince of this world is judged." Thank God for it. Never forget it. Hold up your heads ye men and women of God, for the devil is

A CONQUERED FOE.

Jesus Christ has already defeated him. Claim continuous victory through the blood of the Lamb, and let all the spoils be for God.

Thank God for the work of the Holy Ghost, and for the wondrous possibilities that lie before the Spirit-filled people of God. "Receive ye the Holy Ghost."

A heathen general with only five hundred men stood before a great fortress of the enemy garrisoned by thirty thousand troups, and called upon them to surrender. The commander of the fortress appeared upon the walls and said, "Do you, with that mere handful of men, ask us, with our vastly superior force, to lay down our arms? "Yes," he answered,

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"I do, for in all your ranks you have not three men like these." And calling to one of his soldiers, he said, "Plunge this dagger into your heart." And he did so. To another, "Leap into that river." And he obeyed, without question. To a third, "Throw yourself down yonder precipice." The command was instantly carried out. Then turning to the leader of the thirty thousand he added, "Tell your army what you have seen. Before the sun goes down, you will be my captives." And it was as he had said. The five hundred took the city, because they were ready to obey, even if obedience meant death!

What could Jesus Christ do in London, in England, in the wide world to-day, if only a few men and women were willing to obey implicitly what He commanded! If a heathen general could claim and receive such obedience, what should Jesus Christ be able to claim of us! God help us to be obedient unto Him in all things, even unto death, for "He giveth the Holy Ghost to them that obey Him."

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CHAPTER III.

THE WORK OF THE HOLY SPIRIT IN ITS POSITIVE ASPECT.

In an earlier address we dealt with "The Work of the Holy Spirit" from what may be called the negative point of view, given to us in John xvi. 8-11, and summed up in the words:

> "When He is come, he will convict the world of sin, of righteousness, and of judgment."

Let us now go on to study the Work of the Spirit in its more positive aspect. If there are to be real results in our experience, life and service, both the negative and the positive work of the Spirit must be enjoyed. It is so in science, it is so in religion. The electric light, for instance, is produced by the

NEGATIVE AND POSITIVE

currents combined. The result is light, heat and power. Much of the failure to-day in Christian life is caused by the fact that men and women all through their religious experience, seek the negative side of blessing, and leave the positive side unclaimed and unenjoyed.

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Take the case of the New Birth. The ordinary idea of the New Birth is little more than deliverance from past guilt—but that is the negative side only. The positive side of the New Birth is the reception of the Divine life, and the

WITNESS OF THE SPIRIT,

which is too often ignored. The result is a poor, unsatisfactory experience of that initial stage in the Christian life, without which no man can see the kingdom of God.

The same thing is met with in sanctification. The ordinary teaching of sanctification gives great prominence to the blessing of a clean heart—that is the negative side: very important, very true, very real: but only one view of the subject. There is the positive side, which is being filled unto all the fulness of God—not merely cleansed, but filled: and not merely full, but overflowing. Then follows growth, about which so much is said but so little known. There is

GROWTH IN GRACE—

not *into* grace, but *in* grace, where the negative side of our experience, — being kept clean moment by moment,—and the positive side,—being kept full,—are gloriously experienced.

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With regard to the question of the Lord for the body, how much talk there is about the negative side, which is healing; while the positive side (the Lord entirely possessing this miracle of flesh and bones, so that not only the citadel of the heart but every part shall be inhabited by Him) is ignored.

Again, in respect to Christian service, in how many cases is the

MERE NEGATIVE SIDE

met with. You come across some dear miserable-looking Christian worker, and you say, "How are you? and how fares God's work in your hands?" The worker answers, "Well, we hope we are sowing the good seed." They have been doing so for these forty years! Now, sowing is the negative side of service, for which we thank God, but there is a positive side, which is reaping. We are to reap! When Jesus Christ said to His disciples, "As the Father hath sent me, even so send I you," the Greek words imply, "As the Father hath sent me"—as a messenger—"even so send I you"—as a reaper. We are commanded to reap as well as to sow.

Now let us turn to the postive side of the Holy Spirit's Work.

The first important truth that I desire to

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press upon you is what I believe to be the need of thousands of believers, viz.:—the

POSITIVE, PUNGENT WITNESS

of the Holy Spirit to the New Birth. There are two witnesses. The witness of the Word, God's affidavit. The witness of the Spirit, God's vocal testimony in the soul. We have a right to both. But as in our Courts, the affidavit is sworn first, and the vocal testimony is given next: so you must accept the witness of the Word, before you have the direct witness of the Holy Ghost. I believe it to be the right of every believer who is really born again, to receive, not only the witness of the Word, but the witness of the Spirit in-breathed from the very lips of Jesus Christ. On the night of the Resurrection, Jesus came to His disciples, many of whom had actually been in His tomb that morning. They had, in type,

CLAIMED THEIR UNION

with that crucified and buried Christ. Now they were to know their union with Him as the risen Christ. He came into their midst, breathed on them, and said: "Receive ye the Holy Ghost." What did His action mean? It meant the witness of the Holy Spirit to the blessed experience of Regeneration,

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the earnest of that more abundant incoming of the Holy Spirit which they were afterwards to receive.

These men were living lives of great symbolic import—perhaps *we* are doing the same to-day. The Acts of the Apostles is not finished. It is the only book in the Bible that seems unfinished. It may be that God is writing a second part to it.

LET US TAKE CARE HOW WE LIVE

before God and men and devils. Those men of old were born of the Spirit, and led into certain experiences, that you and I, and all that follow them, should be taught of God, not only in theory, but in practice; and taught by so pointed and simple a picture that every child should understand it. They were born of God, born of the Spirit, born from above: and they received the witness of the Spirit.

What followed? Within a very few weeks they claimed and received the Baptism of the Holy Ghost, a baptism of purity and of power. The negative side of the baptism of the Spirit is purity, the positive side is

THE POWER OF GOD.

"How pure?" says somebody. Ask God. How pure do you think God wants you to be? He seeks

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to come and make His home in your heart. Do you yourself prefer a clean house, or a dirty one? God appears to exhaust language when He teaches us how pure He wants our hearts! He takes His own heart of love, His heaven and His throne, and says:—That is the measure of the purity that I not only require, but offer and promise and will give. "The pure in heart shall see God." The Greek word translated "pure" is the same word used of the heart of God, of heaven itself, and of the Throne of God.

But there is more than purity in the Pentecostal Baptism. There is the positive side of this blessing, which is power. What power?

THE POWER OF HIS ASCENSION,

and of His glory. That is the power He offers every regenerated soul, the power that will enter and flow through the channel of heart and lip and life.

Thus did God meet the need of the apostles and His needs in and through them. They had been born again, for they knew the Lord, they walked with the Lord, they had seen Him after His resurrection, and had received the in-breathed Spirit from Him; but Jesus Christ knew that if those men were

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to be the representatives He required on earth (and the destiny of the Gospel lay wrapped in those men's lives), they needed to be cleansed from the remains of sin, and filled with what God calls "the fulness" of Himself. In obedience to Christ's last command they waited, they sought in prayer, they believed, they received by faith. The day of Pentecost came.

THE SPIRIT FELL

in the form of fire, purifying their hearts, and possessing their whole beings. They then spoke with new tongues, as the Spirit gave them utterance, and became living witnesses to the resurrection and ascension of the Lord Jesus Christ.

That was the need of the apostles. They needed this Pentecostal baptism. They needed the sin and fear burnt out, and the love and power burnt in. They needed a holy callousness to the world's frown or smile, and a holy anxiety to be well-pleasing to God.

With the supply of this need, came marvellous results. Jerusalem was turned upside down. Caiaphas, Annas, and others, who had crucified the Lord, had the privilege of hearing a remarkable sermon from Peter, and did not know what to do with Peter at the end of it! What mighty power

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came into those men's hearts and lives! They witnessed in Jerusalem to high and low, to rich and poor, and the salvation of Jesus Christ spread—like the fire of the Holy Ghost always does spread—throughout all Judæa and Samaria. If this was the need of the apostles, how much more is it the need of thousands of believers to-day? It is not the infidel lecturers, but the poor, miserable professors of Christianity who are damning this world to-night. Why? Because they give

A FALSE WITNESS

to Jesus Christ by their half-hearted, worldly lives; when they might be winning that world for Him, by the mighty aggressive power of the Holy Ghost.

I remember when I was a little boy, a friend of my father's had an orchard, and some apple trees grew over the fence. Well, I used occasionally to climb up and gather those apples. My mouth gets dry when I think of them, even now—they were so sour! But I ate them, as boys will. Years afterwards I dined with the gentleman who owned the orchard, and at dessert we had some very fine fruit. I said to the gentleman, "What capital apples: I do not know that I have ever tasted better." He said, "Do you not remember them? These are from the

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same tree that you used to reach by climbing up on to the fence to gather them, years ago, only these are ripe, and the ones you took were green."

Now, that is exactly the case with professing Christians to-day. They put before the world a *green* Christianity, instead of

A RIPE CHRISTIANITY!

They are content to remain in the very first stages of conversion, and think they will win the world for God. But they do not, and never will. It is only the Pentecostal power of the Holy Ghost that will make us ripe and sweet and mature, that by His might we may be more than conquerors over the world, the flesh and the devil.

Lastly, the positive work of the Spirit is not only experienced in the New Birth, and in sanctification; but it is a continuous work,

MOMENT BY MOMENT

filling the saint. "Be filled with the Spirit." Eph. v. 18. In the Greek that is, "Be *being* filled with the Spirit." If I am full, how am I to be "being filled"? I must give out to others, and as I do so, God will give me more. That is what God wants us for, to flow through us. "Ye shall receive

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power after the Holy Ghost is come upon you, and ye shall be witnesses unto Me." The Greek is, "You shall be receiving power continuously after the Holy Ghost is come upon you." The continuous reception and transmission of the power of God is the privilege of the saint of God. Such a privilege carries with it an equal responsibility. "The promise is unto YOU." Have you ever thought that

THE STATUS IN GLORY

of every one of us is fixed down here, by our attitude towards God? Yet it is. "The promise is unto *you*." What next? "And to your children." This is a promise for our children as well as for us. This is the best legacy you can leave your children. A legacy that shall be a blessing to them, and shall have no curse in it! This is a children's portion. To you, and to your children, and to all.

"FOR THE PROMISE IS UNTO YOU, AND TO YOUR CHILDREN, AND TO ALL THAT ARE AFAR OFF, EVEN AS MANY AS THE LORD OUR GOD SHALL CALL." Acts ii. 39.

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CHAPTER IV.

THE CONTINUOUS WORK OF THE SPIRIT.

I WILL take for my text those very familiar words in Eph. v. 18, "Be not drunk with wine, but be filled with the Spirit." Now, every one of us recognizes the obligation implied by the beginning of that verse, "Be not drunk with wine." How many of us recognize practically the obligation of the latter part of the same verse, "But be filled with the Spirit"? The Greek of the passage is, "Be *being* filled with the Spirit." It refers, I think, primarily—not to the sudden work of sanctification, but to

THE CONTINUOUS WORK

of the Spirit, as He ceaselessly flows in, and flows through, and flows out from the hearts of those that welcome Him.

You will find, as I do, that if you walk with God, plenty of people will come to you, and ask you about God. To-day three gentlemen have come to me,—cultured, intelligent, reserved. They came: and, after speaking briefly on other subjects, said, "By the bye, do you think it is possible to

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live in such a way as to please God ?" This opened the way for a good heart-to-heart talk. Yes, God will give plenty of opportunities if you are ready to take advantage of them. It is very wonderful how strange it sounds to some people, when you tell them of full salvation, and speak with the confidence and simplicity that comes from a knowledge that

IT IS REALLY TRUE !

Oh, for the grace that will enable every believer to be a true witness unto Jesus Christ everywhere !

A few days ago, having been confined in Court all the week without exercise, I took a Turkish bath. After I had been in the hot room a short time, I was joined by a gentleman, who, I am sorry to say, I did not at once fully recognize. He was an old friend of mine, and a minister ; but devoid of drapery, without the collar, and the coat, and the waistcoat, and other things, I did not know him. But he knew me, and we had a very nice talk together. We spoke of the things concerning the Kingdom of God, and we spoke pretty loudly, so that the others in the room heard us, I suppose. I do not know what we said exactly, except that we

EACH GAVE OUR TESTIMONY.

Presently we separated, the minister remained a

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while longer in the hot room, and I went into the shampooing room, where I lay on a slab to be shampooed. Soon afterwards another gentleman came in, took possession of a neighbouring slab, and entered into conversation with the shampooer. He said, pointing to the hot room: "A couple of Bishops in there!" He then began recounting to the shampooer the extraordinary dialogue which had just taken place. He had never before heard such things in the whole course of his life. He had evidently listened to every syllable of our conversation. Then, he began telling the shampooer some of the particular words we had used, adding, "When one of them said, 'Praise the Lord!' what do you think the other said?" And then there was a pause, for he could not get the word out. So, from the other slab, I said, "Hallelujah!" He sat bolt upright, and said, "Good gracious, there's one of them!" Now, it was intensely encouraging to me to find that just that little conversation between the minister and myself had

MADE SUCH AN IMPRESSION

upon this man, one of the very sort we want to reach. It is ever true that to those who walk with God, He will give plenty of opportunities of witnessing

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for Him, in ways perhaps unexpected, but which will affect the hearts and lives of men !

"Be filled with the Spirit." This is a command of God, as binding as any in the Decalogue: but a command that is to-day, to a great extent, ignored. Thank God, though, for the signs of revival of the spirit of enquiry all over the world. Thank God for the question which is agitating the Church to-day: "Is there a second

DISTINCT WORK OF GRACE

after conversion, and if so, what is it ?" This is the question of questions. Satan has cheated nine-tenths of God's people out of this great big blessing; a blessing that would not only make them happy, but also effective for God. I believe it to be the will of God that all who know and experience this mighty blessing of the filling of the Holy Spirit, should not be slow to declare it !

Some people say—indeed a gentleman hinted as much to me in the House of Lords to-day—that we Pentecostal Leaguers are simply deluded people. Well, I would rather be deluded *into* this blessing, than deluded out of it. But are we deluded ? If we *are* deluded, then there are a good many mighty men of God who have also been labouring under the

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same delusion in time past. The apostles were deluded; that is quite clear, for if they taught one thing more than another, it was the Personality of the Holy Spirit who comes not only in life, but also in life abundant, to perform the second work of grace after conversion. The early Church, too, was deluded, as well as many saints of God in the ages afterwards. George Fox, John and Charles Wesley, amongst others, were deluded, and thousands of people since, many of whom, thank God, are in our midst to-day, whose names are, perhaps, better known in heaven than on earth. But I thank God that if this appears to be a delusion, it appears so only to those who have not the light. To us it is a

BLESSED AND GLORIOUS REALITY.

I believe that the cause of the general ignorance on this subject is that God will not reveal His fulness to a partially consecrated soul. Until our whole being is yielded to Him we cannot understand these things. God only reveals His fulness to those who are willing to go all lengths with Him.

Somebody said to me the other day, "Well, but have not all believers this blessing?" adding, "was not the veil rent from the top to the bottom?" "Yes," I replied, "but it does not say that the veil has been

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taken away. It is still there, though there is a way through into the Holy of holies, but until a man

GOES RIGHT THROUGH

he will not see God." Paul says, "Let us cleanse ourselves from all filthiness of the flesh and spirit," and then we shall succeed in "perfecting holiness in the fear of the Lord."

There is a second work of grace taught right through the Scriptures. We find it in all the great historic characters whose lives were to be lasting object-lessons and examples to all who lived after them. We find that all the heroes of the Old Testament had a second experience. Abram became Abraham. Not only was his name changed, when God breathed into it the central syllable of His own name Jehovah, but his very nature underwent a transformation too. Jacob was changed to Israel. Moses stepped into a deeper knowledge of God at the Burning Bush. Oshea became Joshua before he could lead the hosts of Israel into the Promised Land. You might run through all the noted Bible characters, and you would find in every case

A SECOND EXPERIENCE.

Our Lord Himself, fulfilling all righteousness and

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being our great Examplar, though born of the Spirit, was yet afterwards baptized with the same Spirit before the beginning of His public ministry.

In the first revival after the outpouring of the Holy Ghost, we find instances of the two experiences. Phillip went to Samaria, he preached Jesus, numbers were converted. What happened next? The news came to the Church at Jerusalem. What did the Church do? Peter and John were at once sent from Jerusalem to pray that the new converts

MIGHT RECEIVE THE HOLY GHOST.

They went, they prayed, they taught, they testified, and the Holy Ghost fell upon the Samaritan converts. And right through the history of the Church the same thing occurs.

On examining the lives of the apostles themselves before the Crucifixion, and comparing them with their lives after, just the same change is seen as we are witnessing to-day in the lives of many hundreds of people. Would that their number were augmented to millions! The lives of the apostles before the Crucifixion were very much like those of many converted people to-day. They believed in Jesus. The Spirit was *with* them but not *in* them. There are thousands to-day who have asked God to

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forgive them their sins, and who, perhaps, in a measure, know something of the life of Jesus Christ, but who need the mighty power of the Holy Ghost to make them truly effective.

Church members may be divided into two sections: the non-effective, and the effective. We have a tremendous mass of professing Christians that we neither know how to deal with, nor how to use; they believe they are Christians, they want to do right and long to be better: but they remain as they are. They are the non-effective. They need a second experience

TO MAKE THEM EFFECTIVE.

I believe that one of the great causes of failure among those seeking to be right with God is this: that they ignore the teaching and experience given to us in John xx. 22. Why were the apostle's lives so changed after the Crucifixion? Because on the night of the Resurrection, Jesus stood in the midst, and gave them an earnest of what they were afterwards to receive. First, in His commission; and then in the power to carry it out, when He said, "As the Father hath sent Me, even so send I you. And He breathed upon them, and said, Receive ye the Holy Ghost."

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That was the witness of the Holy Ghost to their true regeneration, as they claimed their identification with a crucified and now risen Saviour; for Jesus Christ had died, and had risen, and had received gifts for men. That was an earnest—and an earnest only—of the greater commission and the mightier power they were to receive a few weeks later, when He said, "Ye shall receive power after that the Holy Ghost is come UPON you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."

On carefully reading the lives of those men, you will see how selfish they were before this, and how prone to unbelief. You remember, while Jesus Christ and His three followers were on the Mount of Transfiguration, down below in the plain the other disciples were trying in vain to cast out a demon from an afflicted boy; but when Jesus Christ came down, He cast the demon out. The disciples said to Him, "How was it that *we* could not cast him out?" Our blessed Lord answered, "Because of your unbelief." And it is because of the unbelief of the Church to-day that there are so many demons in the souls and bodies of men.

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Then you will see how they forsook Jesus. Do *you* ever forsake Him? How rife that sin is to-day! Then how timid and frightened were these men! Is not that like a great many professing Christians? How bold they are upon many points,

HOW MISERABLY TIMID

upon others! Is it not an extraordinary thing that even among so-called religious people there is a strong disinclination to talk on vital religious subjects. For instance, if while visiting them you refer to Christ, or the Holy Spirit, what a change comes over them! No matter what the temperature may be, they immediately look as if they were in an ice-house! How miserable they are—and a minute ago they were quite happy. What is the matter with them? Well, they do not know enough of the Lord Jesus Christ to like to talk about Him. When you know Him well you will like to talk much about Him. When we love, we love to

TALK OF THE LOVED ONE.

Oh, for a love that shall overflow us; and that thousands shall be borne on its current into the very fulness of God!

Next we find the apostles actually *denying* the Lord. Do you ever deny the Lord? You can

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deny Him by your silence, as well as in other ways. The cure for this is to be filled with the Spirit, "Be being filled with the Spirit." Here we have one of God's "BE's." He has said "BE" before: He once said, "Let there BE light," and there was light. But when He speaks to an immortal soul, He says, "BE filled with the Spirit." I am glad God does not say, "Become filled," or "Culture yourself into a filling," or "Educate yourself into a filling," or "Go and ask some clever person to argue you into a filling." But He says,

"BE FILLED!" "BE FILLED!"

While I was dining to-night I said to a friend of mine, "Have you ever seriously thought of the passage, 'Be filled with the Spirit'?" And he answered, "I have, and seriously too;" and then added, "You know, I feel a little nervous about that verse. I sometimes fear lest God should empty something out of my heart that I do not want to give up." I said, "You mean that there is something in your heart that you do not want God to meddle with." "Yes," he answered. What stupendous folly it is for any immortal soul to treat God so!

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While I was talking to this friend of mine, a long black vehicle drawn by a pair of black horses, pulled up on the other side of the street. Several respectable gentlemen dressed in black were in attendance. I said, "Do you see that conveyance?" He replied, "That is an undertaker's hearse." "Yes," I answered, "and in all probability there is a corpse inside! What folly it will appear to you in eternity that you could sit here and deliberate upon the question of letting God meddle with your heart. If there be a God

WHY NOT LET HIM HAVE HIS WAY

with us? if these things are real, let us recognize them as such!" If the Christian religion is but a stupendous delusion let us have done with it altogether, and let us eat, and drink, and make merry to-day, and die to-morrow. But if there *is* a God, and a Christ ready to save to the uttermost, let us, who already have a measure of light, claim this great salvation in all its fulness. Surely, the stupendous folly is for any finite being to haggle, or question, or hesitate, or doubt, when God Almighty offers to cleanse from all that ruins the life, and fill with all that shall make that life glorious!

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Make room for the Holy Spirit—that is the advice I would give you. Just welcome Him. You have not to ask the Spirit to come from heaven, He is here:

CONSENT TO WELCOME HIM!

He will do the rest. Let Him in! If you are willing and obedient, you shall eat the good of the land. He says so. But do not think you can hide anything from Him. Why! with this new photography, *man* can look straight through us! If man with a lens and a ray of light that he takes from the sun, can look through us, don't you think *God* can? Oh, how absurb to try and hide these things from God! Welcome the Spirit, make room for the Holy Ghost; consent that He shall come, and that He shall do His own work in His own way, and in His own glorious measure.

I had a letter sometime ago from a gentleman who had attended one of our meetings. He wrote: "For ten years I have been wanting to be filled with the Spirit. But at that meeting at Exeter Hall I just told Him I was willing and ready—and

HE CAME RIGHT IN.

I am so glad I consented to receive the Holy Ghost."

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Now, will you, who need the Holy Spirit, just consent to welcome Him? Receive Him, welcome Him, and go on relying on Him; and you will know what it is to "Be filled with the Spirit"—moment by moment, day by day, year by year, walking in the light, and the light shining through you; kept by His power and used for His glory. Amen.

"HE came and He abides,
For evermore the same,
The Father, Son, and Holy Ghost,
All blessed be His name.
Not as a transient Guest,
Not at set times and tides,
The Holy Presence came to me,
He came and He abides.

He found within my heart,
Unrest and heedless sin,
But when I bowed in penitence
He graciously came in.
The Holy Spirit came,
And hatred, gloom and night
Gave place within this soul of mine
To love and joy and light.

Where tumult reigned is peace,
And like a heavenly balm,
Rests down within my inmost heart
A holy, heavenly calm.
He came and He abides,
For evermore the same,
The Father, Son, and Holy Ghost,
All blessed be His name."

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CHAPTER V.

PRAYING IN THE HOLY SPIRIT.

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness." Acts iv. 31.

THE mission of every child of God is to do what Jesus Christ did! He says to us, "As the Father hath sent Me, even so send I you." He came to save men. He was born of the Holy Spirit, He grew up; He was baptized with the Holy Spirit, He performed His ministry, He suffered and died and rose again, He ascended to God's right hand. He redeemed the race. *You* cannot redeem the race: but you can go and tell men of this Redeemer, you can proclaim and

WITNESS TO THIS SAVIOUR.

Without the instrumentality of men and women Christ's work must, in the present condition of things, fail. God has ordained that through human instrumentality other hearts and lives shall be won for Jesus Christ. Before He, the God-man, went forth to His ministry, He was

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baptized with the Holy Ghost. What folly it is for you and for me to attempt to go forth and to follow His steps, and walk as He walked—as we are told to do—without the mighty power of the Holy Ghost!

Let us remember that the measure of this bestowment of the Spirit is adequate to our mission; whatever God calls us to do, the mighty power of the Holy Spirit is sufficient for: but it is *efficient* only in the case of those who claim it. Just as the redemption of Jesus Christ is *sufficient* for the whole world, but is only *efficient* in the case of those who claim it.

The ministry of Jesus Christ was in the power of the Holy Spirit. He

WAS LED UP OF THE SPIRIT,

immediately after His baptism, into the wilderness to be tempted of the devil; and right away through His course, even to His crucifixion, it was the power of the Holy Ghost that guided and directed Him. We read, "Through the eternal Spirit (Christ) offered Himself to God"; so that, even in that final act of His life, He was led by the Spirit. If *He* needed the Holy Spirit, If *He* claimed and received the Holy Spirit: how necessary it is for us to be filled with the Spirit.

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In nothing is the need of the Holy Spirit more manifest than in the exercise of prayer. Prayer is the supply-valve of power and blessing.

> "The Christian's vital breath,
> The Christian's native air."

Prayer, true prayer, is a mystery to those who are not filled with the Spirit. To some it is a labour, to others it is a form; but to those who know God and follow Him wholly it is

A GLORIOUS PRIVILEGE.

Prayer is God and man communing—through the Holy Ghost; prayer bridges the gulf between the finite and the Infinite, between earth and heaven. We shall never be the channels of blessing to men that God wants us to be, until we have learned to be the channels to Him and from Him that He desires.

In the fourth chapter of the Acts of the Apostles we have a divine report of a Pentecostal prayer meeting. May God the Holy Ghost light up the passage and teach us the true secret and privilege of prayer.

The account begins with Peter and John being cast into prison; God delivers them, and they go back to their own company and have a wonderful prayer and praise meeting.

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"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and spake the Word of God with boldness."

We have here a model prayer and a model praise meeting. Especially interesting is this account because it is the first record of a prayer-meeting after Pentecost. The people composing it were definitely and really baptized with the Holy Ghost, cleansed from sin, filled with God, and were having great blessings and victories: we find them on their knees.

What were the results of the answer to this prayer? Many of the effects are not mentioned. You will never get a complete record of the results of any prayer-meeting until you reach heaven. But some are told us here. "They spake the word of God with boldness." They used Scriptural language, they were not ashamed of it; they claimed results up to Scriptural standards, and they

WERE NOT DISAPPOINTED.

What next? "And the multitude of them that believed were of one heart and of one soul. Here you have true unity. Union between the individual soul and Christ, and consequent union with one another. That is what we believe

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to be the true and only possible re-union that will be seen on earth—not a uniformity of doctrine, or of creed, or of organization, but a heart-union with God, and through God with men.

"Neither said any of them that ought of the things which he possessed was his own." Each individual realized he was

A TRUSTEE FOR GOD

and for God's people. The love of property, a very strong love, was conquered by a stronger—the love of God shed abroad in the heart by the Holy Ghost. They realized the tremendous truth—that if a man is a Christian, then he is a trustee for God of all he possesses. This makes giving a very different thing from what is was before. In the olden days we gave because people worried us and bothered us; now we have learned that, as trustees for God, we have to give in a way that will be approved and sanctioned by the Heavenly Court of Chancery.

Next, "They had all things common." That is Christian Communism—not compulsory, but spontaneous. I do not mean that you are necessarily to give to every lazy beggar who accosts you, for

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the Scriptures tell us that if a man will not work neither shall he eat! They had all things common—and they showed a blessed and spontaneous willingness to give and to be

SPENT FOR THE GLORY OF GOD,

and for His people. They manifested true Christian Communism! Now, the Communism of the world is, "Yours is mine"; the Communism of Jesus Christ is, "Mine is yours, because Mine is God's, and you, too, belong to God."

What follows? "And with great power gave the apostles witness of the resurrection of the Lord Jesus." They lived in the power of His resurrection, and of course they could talk about it. And they radiated the power of the Holy Spirit. We hear of the radiation of light and heat, and of the power of electricity. There *is* such a thing as the radiation of the Holy Ghost.

WHAT A STRANGE REALITY

there was about these people! They carried conviction, they spoke with assurance; they expected results, and saw them. What results do you see in *your* prayer-meetings, and in *your* work?

Lastly, "Great grace was upon them all." The literal Greek of that is, "*Great favour was upon*

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them all." Great favour with God and with everybody who wanted to glorify Him, but great disfavour with those who did not. Never let us try to please everybody! "Woe unto you, when all men speak well of you."

"Great grace" what do these words not contain?

"God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

Will not that cover your need? "And great grace was upon them *all.*" There were

NO POOR SPECIMENS.

These men and women were living magnets to draw men, not to themselves, but to God. That is why they quickly won the then-known world for Jesus Christ!

The Divine order revealed to us in this inspired account is: First, a praying people; then, a Spirit-filled people; and lastly, a witnessing people. That is the need of the world to-day. Untold possibilities lie right before a praying, a Spirit-filled and a witnessing people. Ask for the true spirit of prevailing prayer. Pravailing prayer must be inspired in the heart by the Holy Ghost; that is the secret. It begins in the heart. It is not pathos, it is not

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beautiful phraseology, it is not many things that men admire; but it is the outcome of the secret voice of God in the soul—prompting the heart to ask what God is waiting to give.

Is there any business on the earth like this? No, none.

THIS IS THE BUSINESS,

a business that can be linked to every other business. Claim the power that moves the arm that moves the world, and the promise shall be fulfilled in your experience, "nothing shall be impossible unto you."

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CHAPTER VI.

PENTECOST REPEATABLE.

"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Zec. iv. 6.

THE circumstances of the text are shortly these, Israel is in captivity to Babylon. It is, however. the will of God that Jerusalem shall be restored, the Temple rebuilt, and true worship re-instituted; prior to, and in preparation for, the first coming of Jesus Christ.

In the third chapter of Zechariah we have an Old Testament lesson concerning the negative side of the Baptism of the Holy Ghost—purity—the purity that every child of God should possess. In that chapter we find that wonderful scene where—the veil being drawn aside—we can see God and man, and Satan withstanding them; and we learn the great truth of the human factor—that

GOD USES MEN

to carry blessings to men, and that the enemy of mankind does all he can to withstand Him. Then,

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in the fourth chapter of Zechariah, we have the story of the golden candlestick, and the two olive trees. Here is pictured the positive side of the Baptism of the Holy Ghost, life abundant and continuous power. Together they give us a beautiful Old Testament illustration of the Pentecostal blessing and its purpose—the restoration of the spiritual Jerusalem, and the preparation of the people of God for the coming of Jesus Christ. The history of Israel in the Old Testament is the story, in type, of God's dealings with His Church generally, as well as with individuals particularly.

The period in which you and I are living is strangely like the period in which Zechariah lived. The Church, to-day, to a very great extent, is in

CAPTIVITY TO THE WORLD.

But God seeks to restore His people. God is pouring out His Spirit upon all flesh. And I believe He is seeking that every believer shall be really filled with the Holy Ghost; that there shall be a great restoration of God's people, in preparation for the second coming of our Lord and Saviour Jesus Christ.

In order that we may get an idea of the

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tremendous need of a revival of vital, Scriptural, Holy Ghost religion, think, for a moment, of the world around us. First let us examine the international outlook. See the so-called Christian nations, with their twenty millions of armed men ready to fly at one another's throats! Look at the "Concert" of Europe—weak and impotent. It is only the religion of Jesus Christ that can unite men to men—because it unites men with God. There is no true re-union that is not first

RE-UNION WITH GOD.

Look at Armenia—the infamy of Europe, and, alas! in some measure at least, the shame of England. Look at Turkey and Greece and South Africa! Look at this world as it is. It needs revival, it needs God!

From the international we turn to the national outlook. We are celebrating this year the "Diamond" Jubilee of our Queen. When Queen Victoria came to the throne, sixty years ago, she had 130 millions of subjects, now she has 350 millions of subjects —one quarter of the population of the whole globe! These 350 millions are made up in this way: 50 millions are said to be Christians, 60 millions are

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Mohammedans, and 240 millions are yet heathen. Only one-seventh of the Queen's subjects are

EVEN NOMINAL CHRISTIANS,

only one-fiftieth are Church members, and I cannot tell you the diluted decimal that would represent the out-and-out Christians among them.

Look at England! look at London! The whole race is in motion somewhere. But where? It needs the mighty filling of the Spirit to direct the individual, to direct the Church, to direct the nation, to direct the race Godward and heavenward. Look at the varied forms of aggressive error amongst us—Agnosticism, Unitarianism, and Higher Criticism. Look at the false religions around us—Paganism, Buddhism, Theosophy, Mysticism, all springing from one parent stock. Look at the general unrest of nations and individuals. The forces of evil are apparently gathering for the last great battle between the supernatural and the natural; between the spiritual and the carnal; between the Christ of God and the Christ of men. On which side are we? May God tell us!

In this great conflict, evil is intensely active; while in many cases the Church of Christ is criminally

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inactive. I say "criminally," because any Christian who is not filled with the Holy Ghost when he knows that that is his privilege, becomes responsible for all that he might be and do for God, if endued with power from on high. How much religious work is to be met with around us! but comparatively

HOW LITTLE FRUIT!

Some of the best known evangelists of the present day will tell you that they find it more difficult to win men for God to-day than ten years ago. There is plenty of Christian effort and zeal: but in many cases it is not effective, because it lacks the power and energy of the Holy Ghost. In some parts of London I am told that there is a clergyman, or a dissenting minister, or an active Christian worker, for every forty of the population. And what is the result? Look at London with its five millions of people, of whom something like four-and-a-half millions go to no place of worship!

What is true about London is true about the individual; because the world, the nation, the Church, are all

MADE UP OF INDIVIDUALS.

How little the ordinary man appears to care about

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religion! And yet there *is* a thirst, thank God, in many souls, for the water of life; a thirst so great that there rises from London, from Britain, from the world, a great cry to God. It is the cry of humanity. What does humanity need? A God. What kind of a God? A living God. "My soul thirsteth for God, for the living God." Not the godling of modern Theology, or of men's manufacture: but the God who manufactures men!

The masses who so rarely enter a place of worship, are not necessarily agnostic or infidel. Among the millions in London who do not go to church or chapel, there are thousands who in their secret hearts

LONG FOR GOD.

I believe that outside the churches there are hosts of men and women, who, longing for God, only need winning for God, to double—perhaps treble—the number of those who believe in Jesus Christ as a Saviour who saves to the uttermost.

What is the remedy for the individual, for the Church, for the nation, for the world? It is this. An individual, eeclesiastical, national and universal Pentecost. Let every believer be filled with the

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Spirit of God, and you would see a revival that would shake the powers of darkness and set millions free. That is the

REMEDY THAT GOD OFFERS.

"The heathen shall know that I am the Lord, when I am sanctified in you before their eyes."

God's order always is, "Beginning at Jerusalem." "Ye are the salt of the earth," He says; but if the salt hath lost its savour what good is it? May God re-salt us, and keep this dark world from putrefaction. "Ye are the light of the world." Do we believe it? If we are to be the light of the world, we must be *above* the world. In too many cases the light of God in our hearts is not seen because it is under some worldly bushel. Let us break every pitcher that hinders the light shining through us upon the dark world around us!

Pentecost *is* repeatable. The need is admitted. Fulfil the conditions and you will receive the same blessing, and demonstrate the same results. I believe that every individual soul

SHOULD HAVE A PENTECOST.

God has poured out the Holy Ghost upon all flesh. He is here. We have not to cry to God to open the windows of heaven, He has done it. The need

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to-day is that we should open the windows of our hearts and let this heavenly, Holy Guest, in all His wondrous power, into every department of our being.

What are the conditions? They are the same as on the first day of Pentecost, when the early disciples, unknown, ignorant working men and working women, tarried at Jerusalem and were all filled with the Holy Ghost. The first thing to notice is that they were

ALL ON THEIR KNEES.

Fancy the whole Church praying! That is the aim of the Pentecostal League, that every believer shall learn to pray in the Holy Ghost. Prayer, like everything else, has to be taught. Prayer is not gabbling, or parroting! Prayer is talking to God; asking God, in the name of Jesus Christ, for what God has put it into our hearts to desire. And prayer is not only asking, but *receiving*. They were all on their knees.

Another condition, they all prayed for the Holy Spirit in Pentecostal measure. They had had the earnest of the Spirit-baptism when Jesus breathed upon them and said, "Receive ye the Holy Ghost."

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But what they now prayed for was something more—the great predicted outpouring of the Holy Ghost. There is great value in definiteness in this matter of prayer.

Be definite with God,

and God will be definite with you. Our Lord Himself said on this particular subject, "Whatsoever things ye desire, when ye pray, believe that ye receive THEM, and ye shall have THEM." Be definite in prayer to God. How wearisome indefiniteness is! Those of you who stand behind the counters in drapers' shops, know what a nuisance an indefinite purchaser is. She comes and looks at half-a-dozen articles, and turns every one of them over, but cannot find what she wants. At last she does find what she wants, but she cannot make up her mind to pay the price for it! Oh, let us be business-like with God in this matter. He has paid the price, all we have to do is to "ask and receive."

They prayed for the Spirit.

What a wonderful and all-embracing character there is in prayer for the Spirit! Praying for and receiving the Spirit, includes all the believer needs.

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Get filled with the Holy Ghost, and everything else follows.

Another characteristic was that they all *believed*, Prayer without faith is a mockery. God gives to every man a measure of faith. They exercised the measure of faith they had, they all believed. Now, there may be some things which may need mighty faith, but this does not.

JESUS PROMISES THE HOLY SPIRIT

without qualification. He says, "If ye know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to them that ask Him." How much more! Exercise the faith you have, and God will multiply it by His own.

Again, another characteristic was that they all received the Holy Spirit—women as well as men, the laity as well as the ministry. Not one left out, all were filled; and all may be filled to-day! What was the result? Jerusalem was turned upside down. May God turn this city upside down! People often complain of their circumstances. Do you not think the apostles' circumstances were

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rather difficult! Have you ever thought about

PETER'S DIFFICULTIES?

Peter had to go to Annas and Caiaphas, and tell them that they had crucified the Lord of glory. Peter was in danger of arrest. There was not only that affair with Malchus, but he was charged with stealing the body of Jesus; though I do not suppose they could have convicted him on that charge, because there is no law that I know of by which a man can be convicted of stealing a dead body. Put Peter's difficulties alongside yours, and you will find that yours look very puny in comparison! They *all* received the Holy Ghost. God had no favourites then, God has no favourites now. All may ask and all may receive.

PENTECOST IS REPEATABLE.

The need to-day is not an opened heaven, but many opened hearts and lips and lives, for God to use. What do you think would happen in London to-night, if a few thousand believers were really and truly filled with the Holy Ghost, in Pentecostal measure? You know that there would be a wonderful revival. The blessing would spread through the streets and the houses and the shops

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and the places of business, until a great host fell on their knees before God and claimed the power also!

One great hindrance is that people are trying to take a path between holiness and sin. They want to go to heaven, but they want also to enjoy the pleasures of sin and the world for a season. The half-and-half life is the difficult life. The easy life is when God reigns and rules in every part of the being. That is religion made easy.

Men and brethren, what shall we do? Listen! "If two of you shall agree on earth concerning anything they shall ask, it shall be done for them." Do you believe it? Of course you do. Every soul probably in this audience believes it. Will you agree with us and with the thousands outside this place who are praying — not only in England, but in many other parts of the world, that God the Holy Ghost shall fill every believer; that we may be witnesses,

MARTYRS, IF NECESSARY.

God wants to make us His witnesses, and every true witness must have the martyr spirit.

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Thank God for the day in which we live; for liberty, for free speech, for the possibility of a world-wide evangelization. Thank God for it, and also take advantage of it. God wants to use somebody here to start a conflagration. In that awful catastrophe in Paris a short time ago, when all those people were burned, a little lamp did it. It was all caused by a little lamp. The little lamp was turned upside down and

THEN IT ALL FOLLOWED.

And how did the little lamp get alight? Somebody lit it with a little match. That was all. Somebody lit the lamp, somebody upset the lamp, and the terrible disaster followed, when 120 or more were burned to death.

There is a conflagration that some of us are trusting God for, that may be lighted to-night! Someone shall catch and spread the fire. Not the fire of destruction — save the destruction of sin and the works of the devil—but the light and power of the Holy Ghost!

"Not by might, nor by power, but by My Spirit, saith the Lord of hosts." That is the remedy for all the ills of mankind; that is the remedy for your

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particular difficulty; that is the remedy for the

LACK OF SPIRITUAL ENTHUSIASM

in your Church, or Chapel, or Mission Hall; that is the remedy for the awful condition of the streets of London. Think of London to-night, probably the wickedest place on the earth! the most miserable place on the earth! and yet the Metropolis of present-day Christianity! Think of London, as Jesus sees it.

May God stir us, waken us, break our hearts, if need be; until we see, as He sees, the need and degradation of men. Then, seeing the need, we shall fall on our knees before Him, and claim the mighty

BAPTISM WITH THE SPIRIT;

that we may go forth as His witnesses, as His messengers to myriads of mankind. Am I asking too much? Am I picturing too great a revival? It is not to be measured by human power, or by human might, but by the power of an Omnipotent God.

"Not by might, nor by power, but by MY SPIRIT, saith the Lord of hosts."

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CHAPTER VII.

HOW TO RECEIVE THE HOLY SPIRIT.

"If ye, then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him." Luke xi. 13.

THIS is the Magna Charta of the rights of the believer, in the Holy Ghost. These words were probably the first definite statement of our Lord to His disciples concerning the reception of the Holy Ghost. The text not only declares a right, but tells how that right may be enjoyed. To all those who are seeking, the message is clear and plain, "Ask and receive that your joy may be full."

I. *Do you need this blessing?* Do you earnestly desire it? Although born again have you a sense of depravity within and weakness without? Thank God if it is so, for "Blessed are they that hunger and thirst after righteousness for they shall be filled." God puts the hunger within to satisfy it.

Make sure that your sense of need rests on

THIS SCRIPTURAL BASIS:—

that it is your privilege and your duty to be cleansed from all unrighteousness and to be filled with all the

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fulness of God. Theology, red-hot from God, is very simple. Don't believe in a theology that needs a senior wrangler to explain it.

II. *Settle in your own mind what you are seeking.* It is not angelic perfection; we shall never be angels, even though certain kind friends may assure us that we are! It is not Adamic perfection. We shall never be perfect as Adam was. It is not imputed perfection, for

CHARACTER CANNOT BE IMPUTED.

You are seeking imparted perfection. The perfection of a perfect God coming into your heart, and enabling you as men and women, in human bodies, in this every-day world, to perfectly fulfil the object of your creation and redemption; even the glory of God and the salvation of men. This perfection means, *negatively*, the destruction of the carnal mind, the removal of indwelling sin. It means, *positively*, being "filled with *all* the fulness of God," and, as a result, overflowing to those around. Negatively and positively together, it means, the presence of God within, not only to make. but to keep, pure and strong as you walk in the light with Him.

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This is not sinless perfection, for you will not cease to be tempted, and you will still be

LIABLE TO FALL,

if you cease to walk in the light. You will still continually need the blood of Christ.

"Every moment, Lord, I need,
The merit of Thy death."

III. *Come to a firm determination to seek until you obtain.* It is more important for you to be filled with the Holy Ghost than anything else in the world. Let your resolution be settled, decided and uncompromising.

IV. *How to seek.*

Separate yourself from all evil. "Abstain from all appearance of evil," or "Get thyself away," as the Greek of that passage has it; in heart, in home, in life, and in business. What do you think about? for: "As a man thinketh in his heart, so is he!" How many men live outwardly moral lives who inwardly cherish evil thoughts!

SEPARATE YOURSELF TO GOD.

Let the separation be wholesale as well as in detail. My self, my will, my time, my talents, my tongue, my property, my business, my reputation, my

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family, my all, to *be* and to *do* anything God requires.

NOW BELIEVE GOD.

Faith is the immediate condition of the reception of the blessing. Believe that God accepts what you yield to Him — your all. Believe that God does the necessary work in what He receives. Should any difficulty arise, remember that difficulties are sometimes permitted to test our faith. Do not seek the results of faith before you believe, but continue to trust stedfastly in Him who "is able to make all grace abound toward you, that ye always having all sufficiency in all things, may abound unto every good work."

Do not wait for feelings. God's order is always: Fact, Faith, Feeling. We often reverse it. Trust the written promise and thank God for its fulfilment, apart from any emotion or experimental knowledge. This will assuredly follow, but generally not until we have honoured God by relying on His faithfulness, without any special manifestation of the blessing we are seeking.

OBEY GOD.

Obey the light you have. Say "yes" to God at

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every point. If your all is on the altar it will be easy to say "yes" and to mean it. Obey the light He gives in everything. Some things, perhaps not sinful, may have to be given up; others will be undertaken at His command. Live in chastity of soul; let the light into the realm of your affections. Live in chastity of body; let the light in upon your habits. Live in chastity of mind; let the light illumine your thoughts.

In conclusion, let us sum up, in a few words,

THE SUCCESSIVE STEPS TO BE TAKEN.

There must be:—

1. A stedfast purpose.

2. A complete separation from the world and the flesh in all their forms.

3. A whole-hearted consecration to God.

4. A simple faith, independent of feeling.

5. A continuous, unhesitating obedience to all the known will of God.

Finally, do not wait, but "ASK and RECEIVE," God can work immediately. Then trust Him to do so. "Whatsoever things ye desire when ye pray, believe that ye *receive* them and ye shall have

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them." Not *will* receive, or *may* receive, but *do* receive, and NOW.

We have an infinite God to know, to possess, to reflect and to refract. As we walk with Him in the light we shall learn what it is to have

OUR CAPACITIES ENLARGED,

our privileges widened, our opportunities extended, and the joy of the Lord increasing every day of our life. Thus shall we be changed "from glory to glory" by the Spirit of the Lord.

"I take the promised Holy Ghost,
I take the power of Pentecost
To fill me to the uttermost,
I take, He undertakes."

FINIS.

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